22.

THE LAST SPEECH OF Col. Euſebius Andrews,

SOMETIMES

A Lawyer of

LINCOLNS-INNE,

AT

The time of his Execution on the Scaffold at Tower-hill, Thurſday the 22 of Auguſt, 1650:

WITH

Several queſtions propounded to him by Doctor *Swadling*, and his anſwer thereunto.

Licenſed, Entred, and publiſhed according to Order.

LONDON, Printed by JOHN CLOWES, 1650.

THE LAST SPEECH OF Col. Euſebius Andrewes.

AS ſoon as he came upon the Scaffold, kiſſing the block he ſaid, I hope there is no more but this block between me and Heaven; and to the *Leintenant* of the *Tower* he ſaid, I hope I ſhall neither tire in my way, nor go out of it. After he had been a good while upon the Scaffold, turning to the rail, he ſpeaks to the people as followeth. *Chriſtian Gentlemen and People*, Your buſineſs hither to day, is to ſee a ſad ſpectacle, a man to be in a moment unman'd, and cut off in the prime of his years, taken from further opportunities of doing good either to himſelf, his friends, the *Commonwealth*, or eſpecially to *GOD*, It ſeldom happens but upon very good cauſe. And though truly, if my general known courſe of life were but inquired into, I may modeſtly ſay, there is ſuch a moral honeſty upon it, as ſome may be ſo ſawcy as to expoſtulate why this great judgement is fall'n upon me; but know I am able to give them and my ſelf an anſwer, and out of this breaſt to give a better accompt of my Judgement and Execution then my *Judgers* themſelves or you are able to give; It is Gods wrath upon me for ſins long unrepented, of many judgements withſtood and mercies ſlighted; therefore God hath whipped me by his ſevere rod of correction, that he might not looſe me; I pray joyn with me in prayer, that it may not be a fruitleſs rod, that when by this rod I have laid down my life, by this ſtaffe I may be comforted, and received into glory. I am very confident by what I have heard ſince my ſentence, there is more exception made againſt proceedings

 againſt

againſt me, then I ever made. My Tryers had a Law, and the value of that Law is indiſputable, and for me to make a queſtion of it, I ſhould but ſhame my ſelf and my diſcretion In the ſtrictneſs of that Law, ſomething is done by me, that is applicable to ſome clauſe therein, by which I ſtand condemnable: the means whereby I was brought under that interpretation of that which was not in my ſelf intended maliciouſly, being teſtimony given (by perſons whom I pray) ſo falſe, yet ſo poſitive, that I cannot condemn my *Judges*, for paſſing ſentence againſt me, according to legal juſtice, for equity lieth in higher breaſts.

As for my accuſers, or rather, betrayers, I pitty, and am ſorry for them, they have committed *Judas* his crime; but I wiſh and pray for them, *Peters tears*, that by *Peters* repentance they may eſcape *Judas* his puniſhment, and I wiſh other people ſo happy, they may be taken up betimes, before they have drunk more blood of *Chriſtian* men, poſſibly leſs deſerving then my ſelf.

It is true, there have been ſeveral addreſſes made for mercy, and I will put the obſtruction of it upon nothing more then upon my own ſin, and ſeeing God ſees it fit (I having not glorified him in my life) I might do it in my death, which I am content to do: I profeſs in the face of God, particular malice to any one of the State or Parliament, to do them a bodily injury I had none.

For the cauſe in which I had a great while waded, I muſt needs ſay, my engagement or continuance in it hath laid no ſcruple upon my Conſcience, it was on principles of Law: the knowledge whereof I profeſs, and on principalls of *Religion*, my *judgment* ſatisfied, and *Conſcience* rectified, that I have purſued thoſe wayes for which I bleſs God I find no blackneſs upon my Conſcience, nor have I put it into the bead-roll of my ſins.

I will not preſume to deſide controverſies; I deſire God to honour himſelf in proſpering that ſide that hath right with it, and that you may enjoy peace and plenty, when I ſhall enjoy peace and plenty, beyond all you poſſeſs here; in my converſation in the world, I do not know where I have an enemy with cauſe, or that there is ſuch a perſon to whom I have a regret; but if there be any whom I cannot recollect, under the notion of *Chriſtian* men, I pardon them, as freely as if I had named them by name, I freely forgive them, being in free peace with all the world, as I deſire

God

God for Christs sake, to be at peace with me. For the business of death, it is a sad sentence in it self, if men consult with flesh and blood: But truly without boasting, I say it, or if I do boast, I boast in the Lord, I have not to this minute, had one consultation with the flesh about the blow of the *Axe*, or one thought of the *Axe*, more then as my Passe-port to glory.

I take it for an honour, and I owe thankfulness to those under whose power I am, that they have sent me hither to a place however of punishment, yet of some honour to die a death, somewhat worthy of my blood, answerable to my birth and qualification, and this courtesie of theirs, hath much helped towards the pacification of my mind.

I shall desire God that those *Gentlemen* in that sad beadrol to be tried by the High Court of *Justice*, that they may find that really there that is nominall in the Act; an High Court of *Justice*, a Court of high *Justice* high in its righteousness, though not in its severity, no more clouded with the testimony of such as sell blood for profit. *Father forgive them, and forgive me as I forgive them.*

I desire you now that you would pray for me, and not give over praying till the hour of death, not till the minute of death, for the hour is come already, that as I have a very great load of sins; so I may have the wings of your prayers, to help those *Angels* that are to convey my soul to Heaven, and I doubt not, but I shall there see my Saviour, my gallant Master the King of *England*, & another Mr. whom I much honoured, my Lord *Capel*; hoping this day to see *Christ* in the presence of the *Father*, the *King* in the presence of him, my Lord *Capel* in the presence of them all; and my self there to rejoyce with all other *Saints* and *Angels* for evermore.

Dr. *Swadling* (he being upon the Scaffold) spake as followeth unto the *Colonel*.

You have this morning in the prsence of a few, given some accompt of your Religion, and under general notions or words, have given an accompt of your faith, charity, and repentance.

To those on the scaffold, If you please to hear the same questions asked here, you shall, that it may be a general testimony to you all, that he died in the favour of God.

To

To the Colonel. Now Sir, I begin to deal with you: do you acknowledge that this ſtroak you are by and by to ſuffer, is a juſt puniſhment laid upon you by God, for your former ſins?

Coll. Andrews. I dare not only not deny it, but dare not but confeſs it, I have no opportunity of glorifying God more, then by taking ſhame to my ſelf, and I have a reaſon of the juſtice of God in my own boſome, which I have put to your boſome.

Doctor. You acknowledge you deſerve more then this ſtroak of the *Axe*, and that a farre greater miſery is due to you, even the pains and torments of Hell that the damned there endure?

Coll. I know it is due in righteous judgment, but I know again, I have a ſatisfaction made by my elder Brother *Chriſt Jeſus*, and then I ſay it is not due, 'tis due from me, but quitted by his righteouſneſs.

Doctor. Do you believe to be ſaved by that Mediator and none others?

Coll. By that and that only, renouncing all ſecondary cauſes whatſoever.

Doct. Are you truly and unfainedly ſorry before God, as you appear to us, for all thoſe ſins that have brought you hither?

Col. I am ſorry, and can never be ſorrowful enough, and am ſorry I can be no more ſorry.

Doct. If God ſhould by a miracle (not to put you to a vain hope) but if God ſhould as he did to *Ezekiah*, renew your dayes; what life do you reſolve to lead hereafter?

Coll. It is a queſtion of a great length, and requires a great time to anſwer. Men in ſuch ſtreights would promiſe great things; but I would firſt call ſome friends to limit, how far I ſhould make a Vow, that I might not make a raſhone, and ſo offer the ſacrifice of fools; but a Vow I would make, and by Gods help endeavour to keep it.

Doct. Do you wiſh health and happineſs upon all lawful Authorities and Government?

Coll. I do prize all obedience to lawful Government, and the adventuring againſt them is ſinful, and I do not juſtifie my ſelf, what ever my judgment be for my thus venturing againſt the preſent Government. I leave it to God to judge whether it be righteous, if it be, it muſt ſtand.

Doct.

Doct. Are you now in love and charity with all men? do you freely forgive them?

Coll. With all the world freely, and the Lord forgive them, and forgive me, as I freely forgive them.

Doct. You have for ſome late years laid down your Gown, and took up the Sword, and you were a man of note in thoſe parts where you had your reſidence. I have nothing to accuſe you for want of diligence in hindering the doing of injuries, yet poſſibly there might be ſome wrong done by your *Officers*, or thoſe under you to ſome particular men: if you had your Eſtate in your hands, would you make reſtitution?

Coll. The wrongs themſelves you bring to my mind, are not great, nor many; ſome things of no great moment, but ſuch as they are, my deſire is to make reſtitution, but have not wherewithall.

Doct. If you had ability, would you likewiſe leave a legacy of thankfulneſs to *Almighty God*, ſomething to his poor Servants, to his lame Members, to his deaf Members, to his double Members?

Coll. My will hath alwayes been better then my ability that way.

Doct. Sir, I ſhall trouble you very little further, I thank you for all thoſe heavenly Colloquies I have enjoyed by being in your Company theſe three dayes; and truly I am very ſorry I muſt part with ſo heavenly an aſſociate. We have known one another heretofore; but never ſo Chriſtian-like before, I have rather been a Scholler to learn from you, then an Inſtructer: I wiſh this Stage wherein you are made a ſpectacle to God, Angels, and the World, may be a School to all about you; for though I will not diminiſh your ſins, nor ſhall I conceale, nor hypocrize mine own, for they are great ones betwixt God and my ſelf, yet I think there is few here have a lighter load upon them then you have, if we conſider things well, and I only wiſh them your repentance, and that meaſure of faith God hath given you, and that meaſure of courage you have attained from God, and that conſtant perſeverance God hath crowned you with hitherto.

Coll. His name be praiſed.

Here the Doctor prayed with him almoſt a quarter of an hour, after which, the *Col.* turning himſelf again to the People, ſpake as followeth. *One thing more I deſire to be clear in. There lieth a com-*

mon

mon imputation upon the Cavaliers, that they are Papists, and under that name We are made odious to those of the contrary opinion: I am not a Papist, but renounce the Pope With all his dependencies, When the distractions in Religion first Sprang up, I might have been thought apt to turn from this Church to the Roman, but Was utterly unsatisfied in their Doctrine, in point of faith, and very much, as to their Discipline. The Religion which I profess, is that which passeth under the name of Protestant, though that be rather a name of distinction, then properly essential to Religion. But the Religion which Was found out in the Reformation purged from all the errors of Rome, in the Reign of Edward the 6. practiced in the Reigns of Queen Elizabeth, K. Iames, and K. Charles, that blessed Prince deceased, that Religion before it was defaced. I am of Which I take to be Christs Catholique, though not the Roman Catholique Religion: in the profession and practise Whereof, I Will live and die, that for my Religion. Then he turned himself unto the Executioner, I have no reason to quarrel With thee, thou art not the hand that throws the stone, I am not of such an Estate to be liberal, but there is 3 l. for thee, which is all I have. Now tell me what I lack. Executioner. Your hair to be turned up Col. Shew me how to fit my self upon the block. After which his doublet being off, and hair turned up, he turned again to the People, and prayed a good while. Before he laid down upon the block, he spake again to the People, viz. There is not one face that looks upon me, though many faces, and perhaps different from me in opinion and practice, but (me thinks) hath something of pitty in it, and may that mercy which is in your hearts, fall into your own bosoms When you have need of it; and may you never find such blocks of sin to stand in the way of your mercy, as I have met With. I beseech you joyn With me in prayer. Then he prayed (leaning on the Scaffold) With an audible voice for about a quarter of an hour; having done, he had some private conference With Dr. Swadling, then taking his leave of his friends, Sheriffs, and acquaintance, saluting them all with a courteous valediction, he prepared himself for the block, kneeling down said, let me try the block, which he did, after casting his eyes up, and fixing them very intentively upon Heaven, he said, When I say Lord Jesus receive me, Executioner do thine Office, then kissing the Axe he laid down, and with as much undaunted, yet Christian courage as possibly could be in man, did he expose his throat to the fatall Axe, his life to the Executioner, and commended his soul into the hands of God, as into the hands of a faithful and merciful Creator, through the meritorious passion of a gracious Redeemer, saying the forementioned words, his head was smitten off at one blow.

FINIS.

58045

REPRODUCED FROM THE COPY IN THE

HENRY E. HUNTINGTON LIBRARY

FOR REFERENCE ONLY. NOT FOR REPRODUCTION